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## OUR DUTY TO THE Missionary Society.

PROF. H. L. BILLUPS, FILLING THE ENGAGEMENT OF  
The Rev. Dr. G. G. Logan, Field Sec'y Of The Missionary  
Society of M. E. Church: at the E. L. & S. S. Con., St.  
Joseph Dist, which convened in Independence, Mo.,  
spoke in part as follows:—

No where in the world—no better place than America, no better state than Mo., no better city this, could be found in which to discuss missionary work and the missionary. The divine command: "Go ye in to all the world and preach my gospel" is not only imperative but a direct statement. Go we must or aid others to go. Go and carry the gospel—carry it to all lands, nations, countries and islands of the seas. The call is for missionaries and money—the call comes to-day to you and to me. Wonderful has been the work of our church along this line. Has she not sent missionaries to all races and nations? Are they, too, not serving in their native land and tongue? Indeed all are helping and we must help.

"From Greenland's icy mountains  
"From India's coral strand  
"Where Africa's sunny fountains  
"Roll down the golden sand,  
"From Babel's ancient river  
"From many a palmey plain  
"They call us to deliver the land  
"From errors."

"In vain with lavish kindness  
"The gift of God is strown.  
"The heathen in his blindness  
"Bows down to wood and stone  
"Shall we whose souls are lighted  
"With wisdom from on high,  
"Shall we to men benighted  
"The lamp of life deny?"

"Salvation oh salvation!  
"The joyful sound proclaim  
"Till earth's remotest nation  
"Has learned Messiah's name.  
"Waft, waft ye winds its story  
"And you, ye waters roll  
"Till like a sea of glory  
"It spreads from pole to pole."

Just here we must pause to make special mention of "Darkest Africa, the land of our ancestors. The cry comes and again we must make her blossom as a rose. It was but yesterday when Bishop Hartzell set sail on his seventh voyage. Dr. Canaphor and his stalwart, faithful, heroic, helpers are already over there. From the "Fatherland" Dr. Sherill has just returned.

Since this great Missionary Society is doing so much for us, let us in return do something for it. The fields are already white to harvest. The Master's beckoning hand is seen—His loving voice is heard thru out all the ages; over hill and dale, in nook and corner, every where 'tis heard calling; yes "calling for thee." To His gracious call we may in many ways respond. (1) We may go. (2) We may help others to go. (3) We can send money, missionaries and prayers to all the heathen in all the heathen lands. Today now; to you the serious and important question comes, comes directly to you. Which way in which of these ways will you respond? Will the Negro prepare and go as a missionary? trained nurse? as a physician? as an instructor in literary and industrial work? What an open and inviting field! No man in America or in the world can do this work so well as the efficient, trained and prepared Negro.

The African race is not unlike all other races. As an illustration, take the Jew; find him in Europe, Asia, Africa, North America, South America, India, the Islands of the sea, Jerusalem—Jewry—where ever you find him; he is still a Jew. And he can best be taught and impressed by a brother Jew. So it is with all races. It is therefore true of the Negro race.

The nation, the church, the school and the society may be slow to accede to this visibly plain truth; but it is nevertheless true. Then let us get ready as missionaries or get missionaries ready. How? By increasing our missionary collection, by trying to raise our full assessment.

By a united effort this we can do. Strive as never before and we will succeed. That our great church has signally blessed and honored us, is seen in the recent promotion of our esteemed and honored brother, the Rev. Dr. G. G.

Logan as Field Secretary of our Missionary Society.

Our great church has helped us and is helping us in many, many ways. This grand old church has never forgotten us, will never forget us. When our day was dark we trusted her. She came to our rescue, to our immediate relief.

And now, since year by year the clouds are disappearing, our sky grows brighter and brighter. Let us take fresh courage. God helping us, let us rally. Let us show fully our high appreciation of our church, our Missionary Society and this distinguished brother. Strength, potency, comfort and consolation come to those who help themselves. And God helps those who help themselves. With fresh courage then let us with energy push and prove our loyalty to the grand old Methodist Episcopal Church.

## IMPURE LITERATURE.

By Rev. P. M. Mack.

Christianity is the guardian of childhood. Youth is the time in which we seek the Lord. "Remember thy Creator in the days of thy youth." "Train up the child in the way it should go," is the voice from the Prophetic age. The voice of the new dispensation is "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." The most beautiful acts in the life of Christ was when he took children into his arms and blessed them. Many of the teachers, in church and public school, fail to day because they are afraid of public sentiment. Why did Christ take so much interest in children? Because as the child so will the man be. How vast are the possibilities of childhood! In Rome there are two pictures painted by the same artist and representing the same person. One is the delineation of Innocence and the other of Guilt. The Artist had seen a little child in all the beauty of Pristine purity, and drew its charming features on canvas. Years after he saw, in the streets of Rome, a man with disheveled hair, haggard countenance and tattered garments—the impressions that crime had written. That man was that once lovely child.

Even now it is one of our saddest reflections that all the criminals in our state prison, county jails and city holdovers; all the magdalenes who have gone astray from the paths of virtue, were once innocent and beautiful children on the bosom of maternity.

And it is our most joyous reflections that all the men and women who have risen to distinction; who fill positions of trust and honor; who are ornaments in society and pillars in the church of God, were once little children. Who can, and who will wonder that so much of the holy Scripture is devoted to the proper training and development of the childhood of this age. And what are some of the weighty reasons why due attention should be given to the books our children read? I st. the young mind is on the alert to know, for its surroundings are new and novel.

All that is familiar and old to us, is new and strange to children; when we went to strange states and cities we can remember how our curiosity was excited. The children are travelers in a new world, and as a stranger, a traveler, every palace, venerable church, sacred shrine, moss clad tower, famous battle field and scene of some wonderful deed that illuminates the pages of history is full of novelty and interest to little children. The world of nature familiar to you is not so to children, it is strange to the child, and excites its curiosity and wonder. The sun, the moon and the stars that have shed their golden light upon our earth for sixty centuries; the moon that has

silvered our earth and ocean ever since creation began. Ebe stars that have jewelled the firmament, long since before the star of Bethlehem or the wise men followed it. The thunder, the lightning, the tornado and the beautiful rainbow—these are among the many things in nature with which we are familiar, but they are new and marvelous to childhood. The prayer of the child is tell me a story of the past. In this alone they ask, not so much for amusement as for information, for the young mind is longing to know, and finds pleasure in knowledge. Mind must have material for thought. Both body and mind have growth. Food and knowledge are analogous; Food for the body and thought for the mind. As the body would perish without nourishment, so the mind would languish without intelligence. Mind is a field wherein will grow either weeds or grain; mind is a studio, wherein will be found forms of beauty or objects of deformity; mind is a builder, and the habitation that it rears will either be a palace or a hovel. What the mulberry leaves are to the silkworm, so is thought and reflection to the mind; mind must have thought, whether good or bad. The companionship of thought is as real as the companionship of men. We should exercise care in the choice of those with whom we associate, because their influence is moulding our character and guiding our destiny. We should watch over the character of the thoughts with which we hold communion.

There are three sources of thought, namely, observation, reflection, and communication. The last should be subdivided into conversation and books. Our first mental impressions are received thru the senses; the eye, the ear, the lip and the nerves, and out of these impressions the imagination weaves new forms of mental beings and by its magic power of combination it creates the new out of the old. The furniture of the mind comes largely from conversation, but books, good or bad, are material for reflection. They stimulate thought which is the parent of power; they mould the man and give direction to his life; they have the sweep and sway of power that belongs neither to sword, nor to the scepter. Take two great contemporaries one a warrior, one a master and the other a pupil, and behold the difference; Alexander the great carried his victorious banner to the very banks of the Indus, but his Empire has faded from the vision of mankind, and the other, Aristotle, carried his victorious banner into the realm of knowledge and today he sways his mental sceptre over the opinions of the civilized world. What shall the thoughts of childhood be? Books. Show me the books a man reads and I will show you the man himself. What is the relative effect of good and bad books upon their respective readers?

Take the criminal classes of the largest city in the United States, New York City, especially those between the ages of seven and twenty, and you will find that the majority of them have been under the influence of impure literature. Out of 3,813 inmates of our houses of refuge, between the ages of sixteen and eighteen, nearly all who could read were readers of dime novels, and seven-eighths of all the inmates of our juvenile asylums, were under the baneful influence of impure literature. Jesse Pomeroy confessed that before he committed his horrid crime, he had read not less than sixty dime novels. Who was not startled by the story of a Mississippi Judge whose son was found guilty of murder, in his sunny south, amid his beautiful Savannahs. This boy had read the stories of criminal adventures, and his parents had not disapproved of this kind of literature, he was thrilled with a desire for freedom; he fled from his parental roof and plunged into Mexico; he returned to Texas and thence to New England, where the once innocent, manly and fascinating youth, corrupted by impure literature committed the greatest crime known to law. The New York Sun of November 12th, 1883, published an article that will appear in next week's issue. Take the statistics in New York City alone, of the youthful criminals, for six months, how startling are the facts. Their ages were from seven to twenty years. 19 committed murder, 50 attempted murder, 100 were guilty of burglary, 32 of highway robbery, 35 were drunkards, 19 were guilty of grand larceny, and 93 of larceny, 16 were suicides, 12 attempted suicide, 11 were murdered, while others were guilty of train wrecking, of arson, forgery, counterfeiting, picking pockets, manslaughter,

conspiracy to kill, mail robbery and of malicious mischief. In all 441 youthful criminals, now let us turn our attention to some of these impure publications, and to the extent of their circulation. It is said that there are six hundred thousand copies of these story papers published weekly in the city of New York for the young people of our country. Three of our metropolitan publishers have issued 670 different trashy story books and periodicals. Let us look over the contents of only one of these weekly papers, a story paper, how attractive it is to the young people. Here are some of the contents of a single number: (1) a conspiracy against a poor school girl; (2) One girl hired to impersonate a rich girl, and marry a villain in her stead; (3) a beautiful girl, by lying deceit, seeks to captivate one whom she loves; (4) six assaults upon an officer, while making an arrest; (5) a conspiracy against an officer to prevent the arrest of a criminal; (6) a man murdered by masked burglars; (7) a woman who died in New York, comes to life in Italy; (8) two attempted assassinations; (9) one confidential operator at work to swindle a stranger; (10) an assault on the highway; (11) a hired assassin; (12) one babe stolen to substitute for another; (13) one case of clandestine correspondence, and meeting between a girl and her lover, (14) last but not the least, A girl running away at night marries to hide her shame. Now as to the author, what must be the moral turpitude, the utter filthiness, of the mind of man or woman, thru which is filtered weekly such mental putrefaction? Do not tell me of sources of rotten fens, or of malarious marshes; there is nothing on earth can be compared with the detestable filthiness of the mind of such an author. Yet our young ladies and young men delight in reading such. To the parents it is time to put a stop to your children reading such papers, and furnish religious books and respectable papers for them to read.

## MANUAL CULTURE

By Finis Washington.

Modern education the factors may be grouped as industrial, political, social and moral, each of which is essential to the realization of an harmonious ethical training. Education means to train, not necessarily the intellectual faculties, but all parts of the body that will in any way assist in the happiness and well being of the individual. If education of the head and hand together will in anyway aid man in reaching that station in life where he will be made happier, more contented and better able to provide for those dependent upon him, then it has value worth considering.

An education which discovers the duty men owe to themselves and to society, to growing objects of natural or acquired capacities and their position, and prosperity in life which trains men to perform their duties is not to be observed lightly.

The results of manual training schools have somewhat been loosely attributed to the industrial factor alone instead of attributing them to an harmonious co-operation of all the ethical elements involved. The ethics of a modern manual training school may be expressed in words of Macaulay, "Utility and progress." Education is acquisition, and training. The type of modern society, which largely determines our civilization is the industrial man.

Less than three per cent of the boys of this country can hope to make a living by practicing the professions. To omit industrial discipline in education is to wage war against common sense.

The manual training school is the modern means of acquiring a knowledge of things and of men. Its training is a discipline that may be described as having ethical proportions.

The industrial training is a technical training. The present manual training schools of the South reveal that the new education differs from the old chiefly in the administration of the educational powers. The time given to manual training might be given to language, or mathematics or philosophy. The question is, "Which training is of the most value?"

Manual training does not mean training in language, in mathematics, or phi-

losophy. Shall education consist in the acquisition and training in language, mathematics, philosophy or science, or in a sufficient amount of these and in industrial culture? The manual training school has for its function the fitting of the young for careers in life appropriate to their character, positions, and their prospects. It teaches them to think and fits them for making an honorable living. In fact it is a world-school.

Provided that a course in manual training is, "sufficiently literary," could not every school introduce the industrial factor into its curriculum, and harmoniously administering educational powers, already possessed with absolute certainty increase, and intensify the benefits of educational work.

Manual culture involves a knowledge of things, and the graphic language of facts, forms and objects. As the end of school is not solely industrial, drawing becomes the means for a graphic presentation of the aesthetic taste.

Industrial discipline forms habits of inextinguishable worth. The finish of a manual lesson is an unprejudiced record of the industrial boy. It is difficult to make plain the harmony of mental and manual work.

The industrial factor in education is, but one element in the recognition of types in the world of worths and forms. The new education recognizes hand power as well as brain power, and the boy is enabled to express his comprehension of things, and of men, not only in their traditional manner, but by graphic language of sketch, chart or diagram. The healthfulness of manual training is of itself a sufficient reason for its introduction as it touches life at every point. It deals with realities. The building of this educational bridge is the departure in modern education.

Manual training is likely to increase both the cost and the efficiency of the public schools. But in a ratio immensely in favor of efficiency.

The mass of American boys must succeed if they will succeed at all in industrial occupations. A servile adherence to traditional class interests has forced all minds along a narrow school course and by the exclusion of the industrial factor has kept the curriculum a fragment and has maintained a discrimination against the essential group of industrial rights, duties and interests into which all men are born.

In many instances it is better for some young people to have less of the higher education and more of the knowledge and principle of industrial occupation of tools, of the construction of typical forms, in the applied arts, and possess both a trained mind and a skilled hand. The industrial factor in modern education is a permanent factor.

Its effects are already a revelation to education of the unknown power of boyhood. And is the nearest approach to the world of experiments into which the American boys have yet to come. It will help the student to appreciate the dignity and nobility of labor and make them reliant and competent to lay out work for others.

It is not by inspection that one realizes the good of manual culture; rather inspiration and application. If manual training will cultivate the attention which is the main spring of all education train the eye to see things in their true relations and the hand to execute the creation of the brain, it does for the individual what few subjects will do, it embodies several in one.

Intellect is not a fixed quality; it no more abounds in science or classics than it does in manual training. It is a well known fact that but few pupils reach the High School and fewer still the college and university. The higher education affects mainly the few, but is the leaven which leaveneth the whole lump.

## A JUNE BRIDE

The Sulliva —Brown Nuptials

Mr. Arthur Sullivan and Miss Berta Brown were married on Wednesday at the home of the bride's mother on W. Morgan St. The wedding was a private affair, only family and immediate relatives being present. Rev. G. W. Ball officiating. After the ceremony the couple was driven to the 'Katy' station and boarded the south bound